

materials. The priest wears an alb, a girdle, and a stole crossed over the breast, and at the *Kourbana* a calico square with crosses in coloured cotton sewn upon it, thrown over the shoulders, and raised at times to cover the head, or to form a screen between him and the congregation. The deacon wears an alb or "church shirt" with coloured cotton crosses on the breast and back, a blue and white girdle, and a stole which is crossed over the right shoulder and has its ends tucked into the girdle. The only difference in the dress of a bishop is that he wears a stole reaching to the ankles and not crossed upon the breast. The ordinary attire of the clergy and laity is the same, and the same similarity pervades their occupations. Even bishops may be seen hard at work in the fields. The sanctuary is held in great reverence, and Mar Gauriel, who is more like a jolly sailor than a priest, put on a girdle and stole before entering it when he showed it to me. Strange to say, the priests and deacons officiating at the Holy Communion retain their shoes and remove their turbans. The graves round the church are very numerous, and are neatly kept. One burial has taken place since I came. The corpse, that of a stranger, was enclosed in a rough wooden coffin, and the blowing of horns, beating of drums, carrying of branches decorated with handkerchiefs and apples, and the wailing of the women and other demonstrations of grief, such as men jumping into the grave,

beating their breasts and uttering cries of
anguish, distressing scenes which are usual at Syrian
funerals, consequently absent. The burial service is
very striking and dramatic, and there are different
"orders" for bishops, priests, deacons, laymen, women,
and children. The whole, if recited at full length, takes fully
five hours ! Besides prayers innumerable both for the
departed and the survivors, there are various dialogues
between the